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THE

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## AMERICAN BAPTIST MISSIONARY UNION.

### GERMANY.

#### LETTER OF REV. J. W. PARKER.

The following letter is in continuation of Mr. Parker's narrative of his tour in France and Germany. (See pp. 51-2 of January number.)

#### Papal rule in Belgium---Brussels.

In passing out of France into Belgium, one can scarcely fail of perceiving the increase of papal domination. On all the great thoroughfares you meet a great number of *priests*, who show the broad seal of Rome. They are, like almost all the Romish successors of Peter, clothed in the robe, and wear on their heads the broad-brimmed hat. So entirely do they control the public mind of Belgium, that it is difficult to gain much hold of the people. One of the disciples, who has connected himself with the German Baptists, is endeavoring to scatter some seed among the inhabitants of the city of Brussels. This is esteemed an important and inviting field, but the brethren are unable at this time to give much attention to its culture.

From Brussels I made my way to the Rhine with as little delay as practicable,

without inquiring after any Christian disciples who might be scattered through the provinces on the way.

#### Provinces of the Rhine, and Westphalia—Hanover.

In the provinces of the Rhine and in Westphalia there are very few Baptists. I do not know of any churches organized according to the principles of the gospel as we understand them. The Roman Catholic and Lutheran churches divide the inhabitants of this part of Germany; and it would not be easy to decide which of the two most strictly adhere to the doctrines or most carefully regard the precepts of the gospel. Formalism and superstition seem to have usurped the place of intelligent and fervent piety on the one hand, while rationalism and indifference stand in place of paganism and acknowledged atheism.

In the kingdom of Hanover the seed which has been sown is springing up, and the fruit already appears. A church has been constituted in the capital city, and the Lord is adding to its numbers. The few brethren here are active, and much people in this part of the kingdom, we are confident, will be given to the Lord.

Arrival at Hamburg—"Our brother Oncken."

From Hanover I went directly to Hamburg and Hamburg. I had looked forward to my arrival at Hamburg with great interest. This was the great missionary centre from which had radiated the light and heat of a purer Christianity, that had already been seen and felt by thousands now scattered among the inhabitants of nearly all the kingdoms of northern Europe; and some of whom are at this moment preaching the glad tidings to those of their brethren who have left their father-land and settled in the northern part of the great valley of the Mississippi. Here I expected to meet our well known and dearly beloved brother Oncken. It was not without deep emotion that I set my foot on the wharf in this goodly city of Northern Germany. How many thoughts came rushing into my soul, as I walked over the Neuer Kamp seeking his residence. He met me at the door, and gave me such a hearty fraternal reception that I was at once much at my ease. And now that I have seen our dear brother, I would be glad to introduce the readers of this letter to him.

He is a little below the common height of Americans, of about five feet and a half, and well proportioned, fifty years old. His hair is gray, which he combs forward at the sides of the head, and up and backward from a high retreating forehead; his eyes are light and large, beaming with earnest interest and quick intelligence. His movement is rapid and energetic: at rest, he is dignified and firm; in conversation, animated and courteous. When addressing an assembly from the pulpit as a preacher, or on the floor in debate, his manner is earnest and his bearing that of one who is charged with important commissions, which he is resolved to execute with despatch and faithfulness. When he rises to speak, all who can see him are intent on hearing what he has to say. There is such an air of candor and conviction in his appearance, as to win the confidence and awaken a desire to catch the first words

which fall from his lips. He reasons to the heart and conscience, when he comes with the gospel message, with great fervor and power. The holiness of God and the mercy of Jesus Christ, the guilt and danger of the sinner, are themes on which he dwells with most persuasive earnestness.

The morning after my arrival an incident occurred which indicated the character and habits of our brother Oncken, and on this account I notice it. His residence is without the gates of the city, and about one and a half miles from his office and bookstore. As we were walking into the city, a poor man presented himself before us and asked for charity. This was not a common occurrence in Hamburg. Br. O. placed some small coin in the hands of the poor man, and then made some inquiries of him, and invited him to come to his house in the morning and get a testament. He promised to come. Br. Oncken had no sooner provided for the present pressing necessities of the poor man, than the welfare of the soul presented itself to his mind as in danger greater than that of the body; and at once he sought its rescue.

In the midst of the city is the depository for bibles and his place of business. Here he spends a portion of the day when in Hamburg, and from thence the word of life is sent to the brethren who are laboring in other parts of Germany. Br. O. publishes many bibles; and other books adapted to the wants of our brethren.

**Hamburg chapel—Pastors of the church.**

In the afternoon we visited the chapel. The entrance is from a business street, through a convenient gateway, into an enclosure or garden, on one side of which stands their simple and hallowed place of worship. The edifice is simple and commodious. The principal entrance is on the side, near the end farthest from the pulpit. On the east end stands the speaker's desk, on a platform raised about three feet from the floor of the body of the house. In front of the desk, under the floor of the platform, is a well con-



structed and convenient baptistry. The platform extends about fifteen feet from the end of the building, and affords a place for the clerk's table and about forty persons, including the choir. On the other end of the chapel is a gallery, which will accommodate from one hundred to one hundred and fifty persons. The body of the house is furnished with comfortable seats, in the form of settees, having a single aisle down the middle. The whole is lighted by the large windows on the north or garden side.

In one of the rooms occupied by the sexton, I met brethren Köbner and Elvin. Br. K. is one of the pastors of the church, and br. E. is the superintendent of the Sabbath school. Both are converted Jews, men full of faith and of the Holy Ghost, whose praise is in all the churches. I found in all I met, a deep interest in the welfare of the church of Christ, and I longed for the Sabbath, when the disciples should come together in their sanctuary, and I might see assembled the company of those who had contended so long and so earnestly for the faith.

**Sabbath services**—Messrs. Kübner and Schauffler.

The Sabbath morning came, and at a little past 9 o'clock A. M., we repaired to the place for worship. Mr. Köbner was to preach this morning. A stranger in a strange land, I entered the chapel and took my seat on the platform near the speaker's desk. It was soon filled. Each one as he entered bowed his head for a moment in prayer, and then looked up with a smile of recognition to those around him. The house was soon filled; all the seats below and nearly all in the gallery were occupied with intelligent, and in most cases apparently devout and attentive hearers. The appearance of the congregation was striking; more than half were males, of early manhood and middle age, with an expression of earnestness, decision and interest, which can be found only where there is persecution or strong opposition. When the service commenced, every one was intent

to hear all the words of the song of praise which was read. When the reading was concluded, all joined in singing; that this might be done, one of the pastors or some one else read two lines, and after these were sung, two more. The singing was fine. In prayer, all knelt bowing their heads on the back of the seat before, and every one seemed to help in the supplication and intercession. The pastor felt the influence of such silent and devout accompaniment, and poured forth a most fervent prayer from a full heart. The second singing was even more in the spirit than the first. When the text was announced, every eye was fixed on the speaker. His manner was solemn, earnest and affectionate.

There was such a glow and pathos in the discourse that the minds of all seemed borne along with the speaker. He stated his propositions clearly; presented his arguments forcibly. His imagination is highly inventive, and when warmed with his subject and the love of souls, he piles illustration on illustration, and adds appeal to appeal, till he would seem to bear all away to the conclusion which he had reached, and to inspire the minds of others with the same feeling which possessed his own. Br. K. is a fine preacher and an able expositor of the scriptures. He had in June reached the book of Kings in a regular order of exposition of the Old Testament.

In the afternoon brother Schauffler preached. He is the youngest of the three pastors of the church in Hamburg, son of Mr. Schauffler who has had charge of the church in Stuttgart. His favorite themes are the love of Christ and the plan of salvation. These he presents with affectionate earnestness and deep solemnity. Br. S. is a faithful and an able preacher.

**Communion service**—A model Sabbath school.

The services of the day were concluded, as usual, by a church meeting and communion at the Lord's table. Br. Oncken took the direction of this ordinance. The services were singing, reading the scriptures, prayer, breaking and

distribution of the bread, prayer and distribution of the wine, and singing. The whole service occupied nearly two hours, and was characterized by great solemnity and deep emotion. There was the most satisfactory evidence that the frequent occurrence of this participation had not produced any measure of carelessness in the service. I never saw a more solemn service, and never participated in a more interesting communion.

The Sabbath school under the charge of br. Elvin is a model after which it might be well to fashion some of our schools in America. Br. E. has had charge of the school for many years, and is deeply interested in the cause in which he is engaged. The lessons are always prepared by himself, on some portion of history, some doctrine or duty, and questions formed adapted to develop the lesson in such a manner as to impress the minds of the pupils. These lessons are studied by the teachers, under his direction, in the week previous to the Sabbath on which they are to be presented to the children. He is among all the classes, and has something to say to the whole school in connection with the lesson. Teaching the word of God is made a business, and for its performance there is thorough preparation. There are no drones in this school. When a want of interest is manifest in any, or a neglect to prepare for meeting the class is indicated by absence from the meeting for teachers, their connection with the school soon terminates. Br. E. and those who are associated with him, are in the first class of Sabbath school teachers in any country; they have few equals and no superiors.

#### Administration of ordinances.

I had the privilege of spending several Sabbaths in Hamburg. They were all deeply interesting to me; as were the services of the Baptist church at the chapel, all much like the first, which I have described. The first Sabbath in June was distinguished by the reception and baptism of several persons on pro-

fession of their faith. The services of the afternoon were commenced at 2 1-2 o'clock, with a business church-meeting. This time was occupied in hearing the relations of candidates for baptism. This was succeeded by the sermon, and the usual exercises connected with it; and at the close of these, the business of the church-meeting was resumed. When this was completed, the candidates for baptism came forward and received the ordinance administered by br. Oncken. There were eight persons, all dressed in white robes. The chapel was crowded and the gallery filled with men who looked on with the deepest interest; and some among them seemed pervaded with a sense of their lost condition as sinners. After they were received into the church and affectionately and solemnly addressed by br. Oncken, the Lord's supper was administered to nearly four hundred persons. At about 8½ o'clock, the services closed with singing a hymn, expressive of Christian fellowship and affection; near the conclusion of which all the members of the church grasped each other's hands, each joining his to the hands of those next him. At the close each brother embraced the next, and each sister the sister standing by her side. For more than five hours we had been engaged in the services of the sanctuary, and no one seemed weary of them. It was, on the whole, one of the best specimens of primitive religious worship and Christian affection. There was the most perfect decorum and order, connected with deep and earnest religious feeling. The first Sabbath in June will long be remembered as one of special privilege and great religious interest.

#### A working church.

This church of four hundred members has been gathered amidst great opposition and many perils. Most of the members have been tried in the fire of persecution. They are not in the church for ease, and to demand more care and attention than they contribute of effort for the advancement of the interests of the church. Some eighteen to thirty

persons are often out a part of the day on the Sabbath in different sections of the city, or in Altona or some more distant city or village, conducting a Sabbath school, or sustaining religious services for the benefit of any whom they can persuade to attend. As all the children are taught to read in this part of Germany, there is great encouragement to distribute books and tracts in those places where the brethren perform their Sabbath labors, and in fields occupied by colporteurs. The church at Hamburg is one of the sources to which we look for a supply of men to overspread all Germany with this doctrine, and fill a wide field with this type of Christianity.

#### Schleswig Holstein—Ancient baptistries.

While I was in Hamburg, br. Oncken made arrangements to visit the Duchy of Schleswig Holstein with me. The Danish war was in progress at this time, and some of our brethren were visiting the sick and wounded in the hospitals, with the approbation of the officers. We passed through several places where there were a few brethren. At the old city of Schleswig there is a colporteur, and several persons were supposed to be ready for baptism. We visited these persons, and found them in an interesting state of mind and entertaining the Christian hope, but not quite ready to receive the ordinance. This ancient city is situated on an arm of the Baltic sea. A little out of the city we visited what is said to be the site of an ancient Baptist church. The edifice stood on the margin of a most beautiful bay, in whose clear waters we had hoped to be permitted to bury by baptism some disciples of our Lord, where none had followed him in this way of his appointment for many centuries.

On our return from this ancient baptistry of the early disciples, we visited a very antique church edifice which had been possessed and used for many years by the Lutherans. Here we found a metallic baptistry, fabricated in the middle ages. It was in the form of an urn, and sufficiently large to immerse a small

person of adult age in it. On the lip of this were several texts of scripture, which were raised by the mould in which the vessel was cast; one of these was the command, Believe and be baptized; and yet the modern church had improved it by placing a metallic plate within about one inch of the top, so nicely fitted and soldered that no water could pass below; so that now the pastor brought the children to the font, dipped his finger and placed it on the head of the child. This improvement in the administration of the ordinance of baptism, has disfigured many relics of the primitive mode.

At Reudsburg we visited a Lutheran pastor and a pious officer in the army, both of whom received br. Oncken with much fraternal affection. Here were also some persons prepared to come out from the careless and indifferent, and put on Christ by a profession of faith.

#### Interesting localities in Hamburg.

I had now spent about three weeks in Hamburg. The acquaintances which I formed had made themselves dear to me as Christian brethren. I was soon to leave them. The city had become a home to me. There was but one thing which remained to be done: I was to make myself familiar with the localities which had a peculiar interest, as they were connected with the history of the church in its beginning. An opportunity presented before I left for Berlin.

The first place to which we went, was a building standing on the front street on the bank of the Elbe, where our dear br. O. used to meet with the English brethren to consult and pray while he was engaged as an agent of the Bible Society; here in a chamber, over a place of business, he met and conversed with those whose minds had become interested in regard to the welfare of their souls from reading the books which he had distributed. Here, more than twenty years ago, the seed was sown in hope. Considerable interest was awakened. While engaged here as a missionary, colporteur and evangelist, Oncken became a Baptist.



From this place we pass through the city to the ramparts, and ascend to a point of the wall of the city near the Elbe and raised some sixty or seventy feet above the river. Now, if you turn your back toward the city and look a little up and across to the other side of the river, you will see several buildings, and just beyond, a point of land, (about three quarters of a mile from where you stand,) formed by the entrance of another stream into the Elbe. As we gazed upon the beautiful spot, with its ample background of fertile meadow, my dear brother's face was gathering an expression of deep emotion. "There," said he, "fifteen years ago I was baptized with six other brethren in the name of the Father, Son and Holy Ghost. Then and there the Baptists in Germany began to be. What hath God wrought! From this beginning, so recent, so small, thousands have become interested in this gospel."

The next place which we visited, was the house where Oncken formerly resided, held his meetings, &c. It was a large old mansion, once the residence of the English kings, and called the "Englische Planke." Here the cause attracted some attention and gained much strength. It was from this place that br. O. was dragged to prison. To this prison we followed. It is a miserable, old building, and stands in a most loathsome place. If you pass down this narrow dirty lane, near the canal, you may stand not far from the south-east corner of the prison. It is not surrounded by a wall, and does not differ much in appearance from the buildings near it. The end stands on the wall which makes the side of the canal. You see that closely grated window in the corner room of the second story: well, it was in that room that our br. J. G. Oncken was placed and confined. His friends were not permitted to visit him. His confinement was exceedingly oppressive and injurious to one whose habits were so active. The little church remembered him in their prayers, and endeavored to afford him some

comfort by coming every morning to the bridge over the canal, where by signs they would salute him. The second time he was confined, his room was most disagreeable and disgusting. As we rode away from the prison, "There," said he, "within those walls some of the happiest days of my life have passed; and there I learned some of the most important lessons that a disciple and minister of Christ can ever learn."

From the prison we went to the place where the church worshipped until about three years since. The entrance to the hall was through a narrow arched way. "In this place," said O., "we have witnessed some most wonderful displays of the power of God in the conversion of sinners." Here the church was protected, after the remonstrance of American and English Christians. This is a memorable place to a great number of members of the church.

And now we rode to the entrance of the chapel. Br. O. said, "Have you observed what is carved on the beam over the gateway?" I replied that I had not. It was cut in the wood by the builder nearly a century since. I read with admiration and surprise, "HITHERTO THE LORD HATH HELPED US."

And here for a time we will leave the beloved disciples in Hamburg.

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#### LETTER OF MR. LEHMANN.

##### Bereavements---Grace abounding.

Nov. 5.—The past quarter has been one of peculiar affliction and trial to us. The cholera has alarmingly prevailed here. Of the many who were seized by it, fourteen of our little number have died. That was a time of very great agitation to us, but also of very great blessing. We were more than ever familiar with eternity; and sought to be in readiness to depart at any moment. Those of our brethren who have deceased, were sick but a few hours; and at our meetings, we were constrained to part every time as if not to meet again. But very precious moments were thus pre-

pared for us. Most of our friends departed very joyfully; and this I can especially say of our dear br. Peterson and his wife, who died nearly at the same time and were buried together. They were blest with joy and peace in their last hours. Death had perfectly lost its sting: it was swallowed up in victory. Though we were much bereaved by so many losses, yet the blessings connected with these events were invaluable; and we are deeply indebted to our Lord for the same. The Christian love and patience and devotion of our dear people were much exercised in nursing and watching day and night at the bedsides of our suffering friends; and many fell victims to the disease on account of their love and self-denial. May the glorious end of that trial be attained; and may we fully prove to be ever ready to live and to die for our God who has redeemed us.

We feel very much the losses we have sustained; many places are vacant; and the Lord has not given us many new converts to supply them.

#### Spiritual declension at Berlin.

It is a great trial to me that such visitations from God do not bring men to repentance; nor even arouse the redeemed to greater zeal and devotedness for the cause of their Lord. As for myself, the grace of the Lord is as precious to me as at any period of my life; but I feel deep pain that, notwithstanding the very great trials and awful judgments of the Lord, I perceive so little shaking of dry bones and moving of new life. I feel deeply the need of praying and crying unto the Lord, that he may give us more and more increase. But I must bow myself under his sovereign hand, and experience that this is a time of dryness and unfruitfulness. You will, I trust, pray for us, when you hear this, that we again may enjoy times of refreshing from the face of the Lord. I am glad, however, to say, that I shall this evening go by railway to Seegefeld, where I hope to baptize two new converts.

#### Renewed prosperity of out-stations.

On the whole, our out-stations flourish better. In Mariendorf I lately had the privilege of baptizing five; and one of our dear brethren, Stiebeler, a deacon of our church, is now building two houses there, in one of which he intends to live himself; and he will arrange a saloon large enough for the meetings of our brethren living in that village. This dear brother may be considered the greatest promoter of the Lord's kingdom in that region. In Seegefeld, Spandau, Dalgow, Cremmen and Gesundbrunnen, regular services are reëstablished; and brethren from Berlin sent to these places every Sabbath. We are in this respect in difficulty; as most of the established brethren are sent to remote places, as Siegnitz, Frankfort on the Oder, Altmark and Eastern Prussia.

#### The work extending.

Our br. Klinkers spent some time here lately, on his way to Siegnitz, where he has removed his family and resumed his labors under pleasing auspices. Though during his absence disorders had broken out, they seem now to disappear. Our dear brother Altenstein was for the same intent here, and has now gone with his family to Seehausen in the Altmark (a province on the Elbe), where he has since baptized three. His heart was filled with joy and hope. Our dear br. Metzkaw just writes us from Frankfort. He has, within the town, opened a larger place for meetings in his own house; and the attendance is larger than before. But he has greater joy in visiting the environs, where there is life among the brethren, and continual increase. He has commenced also a Sabbath school in Frankfort; with a few children only, but the interest in the school is constantly increasing. With not many talents this brother proves to be one of the most faithful. He was baptized soon after the beginning of our church in Berlin, by our dear br. Oncken about eleven years ago.

With great satisfaction I received the notice of another generous appropriation of your Committee for our chapel. This

is most timely, as among the members we had lost were those who contributed most liberally to the support of the cause; and our situation therefore had become more difficult. But the Lord will surely help us to overcome this also. I wish to express our cordial thanks for the grant, in the name of our church.

**Baptisms at Templin—Tornow—Stettin.**

Our sister churches, most of which have been formed gradually by those who have gone out from our church in Berlin, have had a period of more or less success the past quarter. The state of that in Templin is a blessed one. They have obtained a house and arranged it for a place of meeting, so that several hundred can be accommodated. The labors of our dear brother Kemnitz, the pastor there, are particularly prosperous. He had, indeed, a short time ago some very painful struggles in the church, from some unquiet members; but the Lord has helped him, and he enjoys again full peace and concord. The little flock there grows more and more. Quite lately he baptized six converts, and there may be now there nearly fifty. Templin is situated about midway between Berlin and Stettin. In Tornow, also, the Lord builds up his Zion; and in Newstadt—Eberswald, where the brethren will soon be in a way to organize themselves as a separate church. Only a guide is wanted there, as every where. The brethren in Stettin have also had their afflictions by cholera; but not so much as we in Berlin. There, also, they have received spiritual blessings; and the church is in a calm and pleasing state.

**Memel—Spandau—Mariendorf.**

I am sorry to say that with regard to our brother Dörksen in Memel, of which the dear br. Parker no doubt will have informed you, nothing of importance has been done as yet. Immediately after our resolution was adopted in Stettin, I wrote of the same to Memel. The brethren replied that they very deeply deplored the case; (and so did br. Dörksen particu-

larly;) but that they did not see any way to alter it, and that there was in their whole reach no brother qualified for the office which br. Dörksen occupied. I had correspondence on the subject with our dear br. Oncken; and desired him, if possible, to send another brother there, as we in Berlin and other parts of Prussia could not find any one fit for the place. But Mr. Oncken likewise regretted to be quite unable to provide a faithful brother for Memel; and thus things are still the same. We learn that the Lord however blesses very much the labors of br. Dörksen, and they are also about building a new chapel, making great efforts to that end. May the Lord show us the right way in the matter.

I feel very well in health at present, and can walk very easily; which is now much practised; especially since the resolution not to use any public conveyances on the Sabbath. I held last Sabbath evening a very interesting meeting in Spandau, nine miles distant; and broke bread after the sermon. All the members of Seegefeld and Dalgow were present. The attendance was large. On Tuesdays I go generally to Mariendorf, where I am always received as an angel of God. At midnight I return home. It is six miles distant.

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**ASSAM.**

**LETTER OF AN ASSAMESE CONVERT.**

**Plea for Assam.**

The following letter, addressed to the foreign secretary, was written by one of the Assamese youths now in this country. In a note accompanying it, Mr. Bronson informs us that it was prepared by the lad without any suggestion from him, and that with the exception of a few corrections in spelling and grammar, it is his own.

Hamilton, Jan. 12th, 1850.

Dear Sir:—Through the good providence of our Lord and Saviour I am well, and I hope that you are well also. Now I wish to write you a short letter, and also acknowledge that I have received your kind epistle and a book, which you sent by my beloved teacher,



Mr. Bronson. I have very little time to write, for I give up all my time for studying, because these few days are my golden days. I can learn a great deal more than I can in my country, yet now I have a few moments, and I shall devote them in answering your good letter.

My dear Sir, now I wish to present before you a new subject. I have received some letters from my country. I am very glad to hear from my dear heathen country, where I was born and grew up in worshipping idols; nothing but dumb and deaf idols, who had eyes but could not see, and had mouths but could not speak, and had ears but could not hear, and had feet but could not walk. These are our gods, although some are made of gold and silver, clay and grass, wood and stone. I have spent twelve years in worshipping those venerated dumb idols; yet, sir, methinks that I was not able to say Ram or Kali was my saviour; neither could I say whether I should be a cow or insect when I died. I could not find any comfort to my mind, or hope of eternal joy. Now I know that all is vain except Jesus the friend of sinners.

But I bless the name of the merciful God, through whose infinite mercy I was brought to a missionary school, and through whose mercy I became a member of his dear family. Blessed be His name for such a hope, the hope of heaven, and for the manna which comes from heaven daily. Yes, sir, now I am able to say through the mediation of the Lord Jesus Christ, God is my refuge, whom shall I fear? and who can separate us from the love of God? Can trials or temptation? I believe not! As it is written, If God be for us, then who can be against us?

The brethren wrote us for help from this Christian country. O, dear sir, how they are crying for the word of life. The most ignorant heathen people, who are sitting in the region and shadow of death, having found their sacred books false and seen the light of Christianity, these wish to know more concerning the

pure religion of our Lord Jesus Christ. And how can they know? And why do the heathen say day and night, Where is thy God? Please let him be known among the heathen, that they may know and honor him. For the scripture saith, "Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach *except they be sent*? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things, I have mentioned these five verses to you, because I have seen no difference between American and Assamese or any other nation upon the face of the earth. Particularly I write about my countrymen, with whose religion I am perfectly well acquainted.

I left my parents and also dear native land, far away on the other side of the earth, not only to see this country and the people, but to ask American Christians to send us help. O yes, helpless,—such we are,—please help us. When the heathen know that by their sacred books, or by worshipping idols, they have no salvation, they have no comfort to their minds; they have nothing but darkness and blindness of mind. But now from the mountains, from the plains and from the valleys, they are reaching their hands day by day for the bread of life, calling upon the Christian's God; for He is the true and everlasting God, who made the heaven and the solid earth upon which we live. The most ignorant, superstitious and idolatrous heathen wake up from their long sleep, and calling for help from American Christians, say, Please give us a bible, give us a living teacher. O yes, help us poor needy creatures of the same Lord over all.

The Assamese people are not dying for worldly riches, but they are dying for the bread of life, which came down from heaven not alone for the Americans, but also for the poor heathen. Jesus Christ has not died alone for Americans, but also for the heathen; as He said, Not for the righteous, but the poor sinners. Heathens know that they have immortal souls to save from hell. *We want some more missionaries.* Those who have gone to proclaim the blood of the Saviour there, are now old. Their general health is feeble, therefore we want some new ones.

My teacher, Mr. Bronson, told me that you would send two missionaries with us when we go back to Assam. I want to write one subject more. Please hear me. Can you not send out to our country more? Can't you send *three* men with us, for it is a great work for missionaries to acquire the knowledge of a foreign tongue. But now we are able to teach those missionaries on the ocean while we sail from America to Calcutta; and I have brought over some printed alphabets and books all ready. Now I pray if you can send *three*; we should be very glad to go from this country with three, one for each station; and we can prepare them to talk and read and write our language, so that when they get to our country they can straightway preach the gospel to the perishing people, and the people will be quite astonished to see the new missionary talk our language and write our character. I wish you may do so; please, sir, do. Don't make us disappointed. Please, sir, don't make our visit in vain; but assist, that it may be for the glory of God. Please, dear sir, do something that those millions of people may now take knowledge of Jesus Christ, and prepare themselves to live and meet in the new Jerusalem and give thanks and praise everlasting. Please, sir, send *three* with us, and it will be better for the missionaries to know the language before they enter their fields.

Sir, the fields are all white, ready to

harvest. The dear disciples of our dear Lord are necessary to break the bread of life to the perishing people, who are still destitute of eternal life.

I am happy to say that we have here a very fine academy, and also an excellent teacher. I should like to take Mr. ——— with us to our country, to be our teacher for our orphan institution.

Please write us a few words to comfort us about our perishing country.

Your once heathen, but now Christian friend.

LUCIAN D. HAYDEN.

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### TAVOY MISSION.

JOURNAL OF MR. BENNETT.

The December number of the last volume contains Mr. Bennett's journal of a visit to Mata in the early part of the year. A short time subsequently, in company with Mr. Brayton, he again left the city, to visit the churches on Tavoy river. The first village at which they arrived, was

#### Newville.

Here we found a new, convenient and well built zayat or chapel, and of a style, as it seems to the writer, more like that of the country meeting-houses in America, than is the style used in building such houses by the Burmese. It is 20 by 25 cubits, with a sleeping and bathing room for the teacher, of 5 by 20 cubits, leaving the chapel about 30 feet square.

We found here, as well as at Mata, that the fears of the small pox, and its ravages, had been destructive to the village, and the chapel is left with only two houses near it. The people have fled to the jungles, and are to be found in small bamboo shanties, scattered here and there. The village being contiguous to the Burmese, has been more exposed than some others; though from the dispersion and isolation of the people, there have been but a few cases of the small pox among them.

In the evening teacher Kolapau, who accompanied us, preached to a congregation of between forty and fifty.

10.—A congregation of fifty assembled at 10, A. M., and were addressed from



Matthew 18 : 11. At this service was a Burmese, with his wife, who lives at a village about a mile and a half from Tavoy, and has been an inquirer for two or three years. His wife has always been a strenuous opposer, and has undoubtedly had much influence over her husband. After service I had considerable conversation with him, his wife being present. He assents to all the truths revealed and narrated in the word of God, and seems to believe them; just as many do in Christian lands, who still do not give evidence of a saving faith in them. He seems fully convinced of the folly of idolatry, and says he has abandoned it for a long time. He has a Burmese new testament, which the writer gave him more than a year ago, and which he says he reads. As I had not seen him for some time, I feared he had wholly abandoned the consideration of the truth, and was gratified to find he had not; though he confessed that a man in his village had nearly "destroyed his mind," as he termed it. This man, it seems, is a bigoted boodhist, and like some in apostolic days, does not like the idea of any one's changing his religion.

#### A test of sincerity—Newville church.

In this country, any one changing his religion, especially if he become a Christian, subjects himself, even though we have no *caste*, to the most keen and cutting ridicule of his countrymen. If this is borne with the meekness and resignation it ought to be, it gives us one of the best evidences of sincerity and genuine piety;—but this test has sometimes failed, and those who at one time appeared to run well, have subsequently returned to their wallowing in the mire; though the writer does not know of an instance where they have returned to the worship of idols.

11, Lord's day.—A good attendance at morning prayer-meeting—as well as at the 10 A. M. meeting. At 1, P. M., the covenant meeting commenced. Found the church in as good a state as could have been expected, having had no as-

sistant for some time, and *all* the people having been dispersed in the gorges of the hills in the jungles for fear of the small pox. No new cases of discipline were presented, one was restored, three have died during the year; there was no applicant for baptism, as all are members here except the small children.

12.—Meetings as usual to-day, morning prayer-meeting, preaching at 10, A. M. In the afternoon the death and sufferings of our Lord and Saviour were celebrated, thirty-five communicants present. In the evening br. Brayton addressed the assembly.

The collection was very small this year for the missionary society, being only 4 rupees, 5 annas.

#### Hopeless state of an inquirer.

At our meetings to-day the Burmese inquirer was present, and as I did not see him yesterday, which was the Sabbath, I inquired where he was; when he frankly owned he was at work in his garden, which is not far from the *zayat*. This led to conversation on the subject of his state, and he was told if he had not enough regard to the laws of God, to refrain from work on the Lord's day and to assemble with the people of God, he could not expect to be saved, for God had rested from his work, and enjoined it upon his disciples to imitate the pattern he had set them. It is to be feared the case of this man is almost hopeless, and yet the writer cannot divest himself of the feeling, that if there were some good devoted brother, laboring for the *Tavoyers only*, this man, or if he did not, many others who appear equally as well, would be convinced of the truth, converted and saved.

#### Yaville—Church discipline.

13.—After prayer-meeting we left Newville, and proceeded up the river. As it is late in the season, and the season has been uncommonly dry, the water in the river is very low, and at the rapids in several places the boats had to be forced over the rocks by the people. In the afternoon we arrived at Yaville, and

in the evening teacher Kolapau preached us a stirring discourse.

At this village they have erected a new *zayat*, or rather removed the one formerly located higher up the river, but it was built by Burmans and is in Burman style, with the floor of the main room higher than the rest of the building, thus placing "the lords of creation" higher in their seats than "their help meets." The style of building is unpleasant and inconvenient, and though this chapel is about the size of the one at Newville, it is not half so commodious, though it boasts a board floor and cost more than double the other.

I had come to this place with many painful feelings and misgivings. It was the deacon of the church here who was suspended last year, and whose influence for good or ill is very great. During the year he had taken another woman, his wife still living, and I expected to have to excommunicate him; but was happy to find this had been done by the church. In consequence of his conduct in part, and the fears of the small pox having some influence, the village has been divided, about one half of the people removing higher up the river and scattered on its banks. There are evidently here two parties, one siding with the man, and the other with his wife whom he has put away.

There has been no assistant at this village the past season, as the one who was expected to come was at the south sick. The duties of an assistant were in part performed by a son of the old deacon, a young man of much promise, who was formerly under the instruction of Mr. Mason and Mr. Cross.

We found things, bad as they confessedly are, much better than was expected. There seem to be several good sterling brethren and sisters.

We remained until the 19th, having three or four meetings daily; and there was feeling manifested at some of them, but not so much energy and devotion as last year. The people are in a cold state. It is hoped they will have the

labors of an assistant the coming rains, so that there may be services on the Sabbath without interruption.

#### Unwelcome neighbors—Applicants for baptism.

In one of our walks we visited a field that had just been burnt over, of some four acres, and the fire had done its work well. The season has been very dry, which was favorable, as it prepared the timber for burning. After our return from the walk, one of the residents said we ought not to go out, at least after dark, as there had been a tiger seen near the village; and that evening when we were at worship, he was heard only a few rods from the chapel. A few days afterward the people who came up from Newville stated that a young man, who was sleeping in the verandah of a Karen house, some seven or eight feet from the ground, was bitten in the head so as to leave four small gashes from the teeth of a tiger. He probably owes his preservation to the height he was from the ground, as the animal evidently fell short in his spring from this circumstance. The church at this place have lost several of their members in former years, being carried off by tigers.

The covenant meetings were well attended; and confessions for sin, and the expression of a desire to be remembered in prayer for the forgiveness of God, not unfrequent. Stability and growth in grace were manifested by some, but none have yet "attained," or made such progress in piety as we could wish.

On the Lord's day the church celebrated the Supper, when sixty communicants participated.

There were seven applicants at this village for baptism; but as they were all children, and some of them young, it was thought best for them to wait until another year. There had been a school the past season of rather over twenty pupils.

The collection for the Tavoy Missionary Society, was rs. 11, annas 1, pice 6.

On returning to Tavoy, Mr. Bennett was prostrated by a severe attack of jungle fever. He writes on the 29th:

29.—Recovering slowly from the fever, and grateful for a release from most intense suffering. A few such attacks would soon end my labors, if not my life.

**Laulu church—A Burman inquirer.**

Received a letter from teacher Kola-pau, who visited the little flock at Laulu; which I was not able to do this year. He administered the Lord's Supper to them, and found things much as has been related of the other stations. Collection, rupees 7, annas 4.

April 1.—Moung So, a Burman, who lives in a village a few hours from town and who has been a half inquirer for some time, came to me to-day and formally requested to be baptized. His mother, his wife, and other relatives are very much opposed, and his wife threatens to leave him if he joins the disciples; but he says he believes the Christian religion true, and has given up all his superstitious notions, nat worship, and Boodhism of every form and kind. He is not of a very bright intellect, and I have some fear that he has not as yet seen the wickedness of his own heart, but is somewhat influenced in his wish to become a disciple from money motives; as he wishes me to employ him in the office, which I cannot do.

**Tavoy Burmese church—Its need of a pastor.**

8, Lord's day.—Moung So, the Burman mentioned above, after morning worship came out and asked for baptism before the congregation. This is what has not been seen or heard in Tavoy for a long time. When will this little feeble church see a man devoted to their building up, and endeavoring to convert their miserable, degraded, pagan countrymen? It does seem that if some one were here thus laboring, the Tavoyers would some of them believe and be saved. At present there is no one to do any thing for them, except to preach on the Sabbath and have occasional meetings. And it is a fact, the assistants are not half as efficient when they go out alone to tell of Christ and salvation through his death, as they are when backed up by one in whom they

have confidence. Neither are they listened to by their countrymen half so well, when alone; and often reproach and ridicule are heaped upon them, which would not be if they had some one to stay up their hands. Will not the Executive Committee send some missionary to Tavoy before the present generation become extinct, and of course the little Tavoy church with it? The writer is persuaded this is a field well worth cultivating, and cultivating well. Beside the above Burman there are two inquirers, Eurasians, the children of a Christian family.

9.—Again prostrated with a return of the jungle fever; but rejoiced to welcome brother and sister Benjamin to Tavoy. It was hoped his duty would be to devote his energies to the Tavoyers, but again are we disappointed, as we find he is sent to the Karens.

May 5.—Again has the jungle fever returned after having been driven off by quinine. It is one of the strong enemies of this country, and battles valiantly for the victory.

14.—Moung So, the Burman inquirer, came to say he must return to his village for the cultivation of paddy, and could not come to us often for some time to come. He says his mind is steadfast, and he shall worship only the God of heaven. I am not well enough satisfied that he is a changed man, to be willing to baptize him; and yet I do hope he will hold on his way and give us better evidence ere long.

21.—On the 17th was again laid aside on my couch with another attack of jungle fever,—am slowly recovering from its effects—but every attack leaves me weaker, and requires more time to regain strength. Fevers are very prevalent this season, and the sheet anchor, as regards medicine for it, has been much called for, and undoubtedly saved the lives of many.

June 22.—Married a couple of Burmans to-day—the man a Boodhist and the young woman not a Christian, though her parents are. There was quite an attendance of the Tavoy people, to wit-



ness the ceremony of a Christian marriage, who were not disciples.

**Unsatisfactoriness of Boodhism—Idols unprofitable.**

27.—A Pwo man who was here some days since, arrived to-day with his family for the school, and for the purpose of having our kind physician, Dr. Vansomeren, prescribe for his wife, who has been some time ill. Some of his relatives are disciples and live at Mata, but he has not listened to them for many years, and has been a strong Boodhist. Br. Brayton visited his village this season, and the man soon after came to me and wished some Burman books, as he can read Burmese but is not able to read either dialect of the Karen. I gave him a new testament and several tracts. It would now seem he has read them; and he says he has tried Boodhism and does not find it satisfy his mind. He says he is tired of his idols; they have never done him any good.

He is a promising inquirer, and we hope the work of grace is commenced with him. His wife seems a very nice woman, and of a kindred mind with her husband. Their children are in Mrs. Bennett's girls school, learning to read. If these should really become disciples, may we not hope they will form the nucleus of a little church in the jungle near here, for their residence is only a few hours distant, where there are several Karen residents? He has formerly heard the gospel, and though then he had no heart for it, may we not hope that he has at times been considering? and that there are many others in like circumstances, of whom at present we know but very little?

July 1.—The man mentioned above has been very ill since his arrival in town, but we hope is convalescing. Since he came many of his neighbors have been in town, some of whom have been supplied with Burman books; and there seems to be a promise of good to the people. One of these is at present sick in the civil hospital, and under the care

of the physician, who, we are happy to add, is a pious man.

9.—There seems to be an epidemic in town and the villages about, something like a hard cold, but more severe. Mrs. B. and many of her pupils are affected by it, and it is a serious hindrance to the school. Mrs. B. has in her girls school some twenty-six pupils, and in addition ten boys, who all seem to be doing well in their studies.

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**TAVOY BAPTIST MISSIONARY SOCIETY.**

We have received by the last overland mail the 15th Annual Report of this society, presented in July, from which we select the following extracts.

**Burmese in Tavoy.**

Probably very few, if any, of the inhabitants of this city or the surrounding villages are unacquainted with the truth, that an eternal God exists; in fact, this idea has become so disseminated, that at the present day many of the priests of Boodh in their monasteries admit it;—and yet, they and the people still bow down to graven images, and offer their devotions to a *dead god*.

The good seed has been sown broadcast in former years by missionaries and native assistants, though the past year but little has been done except by the assistants. Bibles, testaments and bound volumes of tracts, as well as single tracts, have been distributed, and they are often called for at the depository by people from the villages, and from distant places.

Though there have been, and still are, a few hopeful inquirers, none have been added to the church the past year.\* Aside from the all-powerful influences of the Holy Spirit, without which a Paul would plant in vain, the great thing that seems wanting to ensure pleasing success, is the time and labor of a devoted missionary, who would not hold even life dear to himself, "so that he might win souls" to Christ.

\* Three have been recently added by baptism.

Having to go forth *alone* to meet the taunts, ridicule and sneers of their bigoted countrymen, who are still "wedded to their idols," the assistants are far less efficient and zealous than they would be, if occasionally accompanied by a tried and faithful missionary. That they hold out in their course under so many disadvantageous circumstances, is evidence year by year that their faith is genuine, and that they no longer put confidence in "old wives' fables." And we may add, the consistent walk and life of the assistant supported by this Society, who is well known by the people, (having been a government officer in times past under the Burmese government, before the conquest of the place by the English in 1826,) have an influence on many of the people, who acknowledge the superiority of the gospel, as exhibited in his life, over their own superstitions.

#### Tavoy Karen Theological School.

The number of pupils the present term in this school is nineteen. One has been dismissed, leaving eighteen who are pursuing their studies.

Much interruption was experienced the latter part of the last term, by the prevalence of small pox in the school, and we are sorry to add that one of the most promising of the students became a victim. We are also obliged to record the sudden death of another connected with the school during the present term, the wife of one of the most advanced of the students. She was naturally a sprightly woman and seemed to enjoy much of life, yet she had no fear of death, and never expressed the least dread of its approach; on the contrary she seemed to welcome the message which called her so soon from the opening prospects of an early life to try the realities of another world. She had often exhorted her husband to perseverance in his studies; and had even proposed to him the idea of becoming a missionary to distant places, if it should be required.

The course of study pursued is pretty much the same as heretofore; and we

feel increasingly encouraged with the progress made.

The first exercise commences before six in the morning, and continues about two hours. The class took up the book of Matthew at the beginning of the term, and went thoroughly through, with such portions at a time as could be passed over each morning as above stated. Two mornings and often more were spent on a chapter. In the review a different method has been followed, and we are happy to say, with success. The class is required to repeat from memory the chapter to be explained. This is done by one individual after another repeating the whole, till it has been gone over with three or four times; when one taken promiscuously in the class, takes up the chapter, still without looking at the book, and repeats it passage by passage and gives the meaning. In this way it is seen that the class have pretty well retained what they learned in first passing over the book. A similar method was pursued the last term, with the books of Acts and Revelation. The pupil is not required to repeat verbatim; but first to obtain in his mind the different subjects treated in the chapter and their connection with one another, and then to be able to present them in their order. There are many who never fail, when called upon, to present the whole chapter, and nearly verbatim.

About two hours each week are spent in an exercise on subjects of natural theology. One member of the oldest class is appointed with a subject the previous week to prepare an essay, at the reading of which all are present, and take part in the discussion if they please. At the close of this exercise the whole subject under consideration, is taken up, both in reference to what has been written and said in the class, and independently by the teacher, and presented in as clear a manner as possible to the comprehension of the pupils. These exercises have been extremely interesting.

There is also a weekly exercise in reading original compositions and in re-

citations in arithmetic. The pupils are required to give forms of rules, in their own language, and as they would give them provided they were to teach them to others.

By continued repetitions of this kind, in which no book is allowed to be used, the principles of arithmetic, which at first seemed incomprehensible to the pupils, become quite familiar. These rules are expected to be formed not so much to facilitate immediate practice, as to be fair and distinct statements of the principles embraced in the operation; and to become an exercise which will enable the mind to devise means for itself, even when particular facts may be forgotten.

The school has also had an exercise two evenings in a week in the elements of music, taught by Mr. Benjamin, in which they have given good promise of success.

Provision has been made for the instruction of the females, wives of the young men in study, without any additional expense for tuition.

#### Karen girls school.

For several years past, in consequence of illness in the mission families, and urgent duties of other kinds, there has been no Karen girls school in town, as had been the case in former years. But the total neglect of the girls, while the young men were receiving an education, would be seriously felt when they became wives and mothers, and would lead to serious evils; therefore, although no aid was available, imperious duty seemed to require that at least an effort should be made this season, and a school be attempted.

Consequently notice was given to the people, and twenty-two pupils have come together for school the present rains. As it was not practicable to have a boys school aside from the theological school, no one being at leisure to attend to its duties, the boys were not invited to come to town. There were several, however, who would not be satisfied with this arrangement, and ten boys, of ages from

five to fifteen, so much desired to be instructed, that it was not in our hearts to refuse them, and they were permitted to attend. Some of these are very promising lads, and may yet, perhaps, be gathered into a normal school in Tavoy.

The girls are wholly under the care of Mrs. Bennett, and the boys spend the first half of the day with her, in Karen lessons, and the afternoons in the English and Burmese school.

They are all making respectable progress in the studies pursued.

#### Sunday schools.

One of these is held at 8, A. M., when the Burmese, English and Karen languages are employed, and the other at midday, when the Karen girls are taught. They are both under the superintendence of Mrs. Bennett.

#### English and Burmese school.

This school has been prospered the past year, and though at one time it dwindled down to some eighteen or twenty pupils, when a change of teachers was made, it now has enrolled near fifty pupils, with an average attendance of about forty. The pupils are Burmese, Chinese and a few Eurasians. They are making commendable progress in their studies.

#### Karen mission press.

This branch of the Tavoy mission has been in active operation the past year, and 2,096,960 pages were printed, and 849,676 pages issued from the depository. Among the books printed, were an edition of 1000 copies of Genesis, a new edition of the late Mrs. Mason's geography, and a work on the elements of astronomy. The Karen and English vocabulary, commenced some years since by Mr. Wade, for the printing of which this society has in former years contributed, has been completed, and left the book-binder's hands. The Morning Star, a monthly periodical, has been continued, and is now in its 8th year of publication. This affords a means of imparting much information to the people that they would never obtain from books, and is fully



believed to be an auxiliary in the mission work of far more value than its cost.

For notices of Karen churches and out-stations, see the preceding journal of Mr. Bennett; also pp. 328 and 413 last volume.

#### LETTER OF MR. BRAYTON.

In the following letter, dated at Mergui, Sept. 28, Mr. Brayton gives an outline of the manner in which the Pwo Karen school at that station was conducted by him during the rainy season. The school had been in operation five months, having been closed a few weeks earlier than usual on account of Mr. Brayton's ill health. Within that period he had been subject to *nine* attacks of jungle fever, though at the time of writing he was on the whole convalescing.

**Pwo Karen school at Mergui—The first and great object.**

The *first* and *great* object of the school has been, (as is usual in our schools,) to convey bible truth to the understanding and heart. Two hours in the forenoon and one in the afternoon have been devoted to bible lessons. As we have but a small portion of the bible yet printed in Pwo, my plan has been to have the pupils read in course, and after reading a verse or paragraph to leave it open for questions, discussion and practical remarks; sometimes occupying the whole hour in a verse or two, and at other times spreading it over a whole chapter. At each lesson there was a review of the preceding. In this way, we have been over all we have printed in Pwo, viz., Matthew, Luke, John and Acts; and have reviewed some parts twice, some three times. Whenever a reference was made to the Old Testament, particular attention was paid to the attending circumstances of that reference. For instance, when the word Abraham occurred, his history would be given; and when the word occurred again, the pupils were required to repeat the history; and so in regard to every reference to the Old Testament. In this way, together with a familiar use of sister Wade's scripture catechism, though we have none of the Old Testament as yet in Pwo, the pupils have gained, I believe, a very good *gen-*

*eral* idea of Old Testament history. Some of them, who have formerly been in school, can give quite a connected history of the creation, fall, and flood, and of Abraham and his descendants down to their entrance into Canaan; and a brief outline down to their return from the captivity and building the second temple. A special effort has been made to make every part as practical as possible; not unfrequently spending a considerable part of the hour in illustrating and enforcing a single practical idea.

Besides these three hours thus daily spent, religious meetings have been held every evening during the week. Four of those evenings I have occupied in expounding portions of scripture not yet printed in their language. On Wednesday evenings they attended to singing, and Saturday evenings held a prayer-meeting among themselves. On Sabbathaths, at sunrise was a prayer-meeting, preaching at 10 A. M., and bible class with the whole school at 2 P. M. Sabbath evenings, the two preaching assistants, connected with the school, have preached alternately. These, together with occasional inquiry meetings and personal conversation, have been the *direct* means used for the spiritual welfare of the pupils. And in all the scientific lessons, the great object has been constantly kept in view; and thus frequent opportunities have occurred, and been improved, for close practical remarks.

#### Scientific studies—Apparatus for illustration.

In regard to scientific studies, as we are destitute of books, and their language almost destitute of scientific terms, we could not, of course, have all that systematic *study* which there might be under other and more favorable circumstances. Still, in addition to reading, writing, spelling and a weekly exercise in composition, they have obtained more or less knowledge of the following studies, viz., arithmetic, practical land measuring, geography, history, natural philosophy, and astronomy. In arithmetic all have made commendable progress, while some are decidedly excellent.

In geography—by the help of the globe and some Karen maps, drawn by one of my former pupils, also a map of the world and of Asia Minor in Burman, printed by br. Stilson, together with the assistance of English maps, the pupils have, I believe, obtained a tolerably correct idea of the outlines of geographical knowledge. I have drilled them particularly on parts connected with sacred history; and by requiring them to point out the different places, as we met them in the lessons, they have, I trust, become somewhat familiar with that part of geography. They have manifested much interest in working out simple problems on the globe; and particularly the one illustrating the difference in time, at different places. It is very hard for them to get the idea how it is possible for it to be midnight in America when it is noon here. But after being able *themselves* to demonstrate it understandingly on the globe, they seem quite delighted with their acquisition.

In natural philosophy, I feel that what little apparatus I have, has already abundantly paid for itself. Indeed I consider *illustrating* apparatus ABSOLUTELY ESSENTIAL to any degree of success in teaching such a people. In the first place, owing to a want of terms in their language and a want of ideas in their minds, it is in many cases, without such apparatus, impossible to make them understand what we wish to convey. And in the second place, often where we are able to make them understand the idea, still they *will not believe*. For instance, tell them about the pressure of the atmosphere, that it presses upon our bodies at the rate of about thirteen pounds to every square inch, which is an idea we may be able to make them understand, what then? Why, they will laugh you in the face for making such an effort to induce them to believe such a monstrous idea, particularly those who are not Christians. The converts may have a sort of vague, undefinable belief, *because* the teacher says so. But not so with others. Even with the illustration before them,

they are, at first, quite inclined (while some actually do,) to attribute it to a species of sorcery. But after witnessing the repeated and different experiments of the air pump; and not only witnessing, but actually performing the experiments themselves, they are not only convinced, but feel that they have at once taken a long step up the hill of science. And thus we might demonstrate the necessity of illustrating apparatus in almost every step of scientific knowledge. In fact, after more than ten years experience among this people, I am so fully convinced of its importance that, as a general rule, I do not attempt to teach any farther than what I have apparatus to illustrate; because I think it is time and strength spent in vain.

In astronomy, the pupils have, I believe, a moderately correct idea of our solar system; and can readily illustrate on the black-board the nature of eclipses, the phases of the moon in her monthly wanderings, and the comparative size, distance, &c., of the planets.

Every Saturday forenoon was general *washing* time, and in the afternoon a review of the week's studies.

#### A youth of promise.

The six young men who are from heathen families, give evidence of a deep interest in the truth, and declare themselves believers in Jesus Christ. One of them, and the only one who has ever ventured to come to town to school from Mamaza, is a very interesting young man indeed, and bids fair to become a valuable laborer in his Master's vineyard. After making a special, but fruitless effort in his neighborhood to get some one to come down to school with him, he started *alone*, (a thing which I have never known a Karen to do before,) to come some four or five days journey to learn about Jesus Christ. And what must have made the effort much greater on his part, his parents and relatives wished him to enter a Burman kyoung, and learn the Burman language, and, of course, their system of religion. There was one near his father's



house, in which were several of his associates, who strongly urged him to join them. But, in opposition to them all, he broke away, and started off to go, as he expressed it, to "*Yea Shoo K'reet a S'rah*" (Jesus Christ's teacher). I have reason to believe he has found the pearl of great price. May his life prove it to be true!

**A sickly season---Its cause.**

I have had forty names on my list as belonging to the school and to be supported, yet, in consequence of the unusual sickness here the present season, there have not been generally more than about thirty in actual daily study. This season has been, for this place, very unhealthy. The immediate cause I attribute to the unusual character of the rains. The first four months of the season it did not rain half the time, which is very unusual for this place. During the past ten years I have seen nothing compared to it. When it did rain, it came down in torrents; and then it would clear away suddenly, and oh, the burning rays of a vertical sun! Such alternate days of excessive rain and intense heat would naturally produce a very unhealthy atmosphere; and such has been the experience throughout the town. We have had a number sick in school; still, our kind Father has dealt very mercifully with us, in preserving all our lives, while many in town have been carried off by dysentery and fever.

I have myself had many attacks of fever; still, by the blessing of God on prompt and vigorous means, I have not been kept from my school more than five or six days during the whole period of its continuance. My constitution, however, is sadly racked, and needs some little recruiting before entering upon my jungle labors for the dry season.

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**MAULMAIN KAREN MISSION.**

LETTER OF MR. BINNEY.

**Karen Theological Seminary.**

Oct. 17, '49.—The eighth term of the Karen Theological Seminary closed the

1st inst., and the pupils together with the pupils of the Normal school are having a vacation of four weeks. The term has been one of quite the usual interest; though I do not know that there is any thing new of sufficient importance to report.

There have been in all twenty-seven pupils, two from Tavoy, ten from Arracan, (or from the vicinity of Mr. Abbott's field,) two from Amherst province, and the remainder from Rangoon and vicinity. The two from Tavoy are now by request mostly engaged in the study of English. The pupils have pursued their studies as previously stated, with very little alteration, and they have generally quite equalled my expectations. They have been diligent; still the progress is slow, although I hope it is sure. The oldest class have not been with me during the past year. One of them was supposed to have the leprosy; and another, with his whole family, was afflicted with a cutaneous disease common to the Karens, but at the appearance of which they are greatly alarmed. The remaining portion of the class were so much needed as preachers in the jungle, that I dismissed the whole class for probably three terms. The second class are also so much needed among the churches, that they will not be with me during the coming dry season. The assistant in the school continues in his own improvement, and attends to his duties as assistant, with his usual fidelity and success. The next term will commence in about two weeks, and continue so long as shall appear profitable to the pupils.

**Normal school—Jungle churches.**

The Karen Normal school is doing well. There are thirty-four pupils, twenty boys and fourteen girls. They all read English with considerable ease, and most of them pronounce with a good degree of correctness. They are required to understand all they read. The oldest class have, besides all their other studies, been over the Old Testament with the exception of the Minor Prophets. They can answer any historical question, and

they understand many of the more difficult points from Genesis to Daniel. I should indeed be happy if my best pupils in the theological seminary could do as well.

I have heard from the churches properly under Mr. Vinton's care, from time to time; and so far as I can learn, they have not at the close of a rainy season been in so good a condition since Mr. V. left them. There have been some conversions which afford us more than usual pleasure; as at Mawko, where the assistant had long labored with but little success. I regret that I cannot make them a visit this year. Common fidelity to the seminary pupils forbids my leaving it another season. Mr. Harris will try to visit them, as Mr. Vinton will not probably arrive in time.

From Rangoon I have not heard for some time, except from the semi-annual returns from Kyah-pah, of the amount of contributions from the churches under his care. These are encouraging, as they show an advance over the last year. It is very difficult to get intelligence from Burmah Proper during the rainy season.

#### REPORTS OF MESSRS. HARRIS AND MOORE.

##### Sgau Karen school.

Mr. Harris under date of Oct. 18, reports of the school in his charge.

The Sgau boarding school closed the first of this month. The average number for five months was fifty; eleven of whom were baptized during the term, leaving only eight who have not been baptized; and some of *this* number I hope have been "born of the Spirit." The number of pupils has been less than usual, and less than was expected. None came this year from Burmah Proper to attend my school; though the greater portion of the pupils came from Burmah a year and a half or two years ago; and remained in this province during the dry season to attend school again; and are still remaining; a class of whom are expected to pursue their studies in town he coming dry season.

##### Pwo Karen school.

We subjoin Mr. Moore's account of the Pwo school, transmitted at an earlier date.

July 21.—We are busily engaged in our school. More pupils came down than we had expected. We have had thirty-three, and had made provision for only about twenty, being assured that not more than that number would probably come; hence we have had to partition off two rooms at one end of the chapel to accommodate ten. As the chapel is large, however, this puts us to little inconvenience. All our schools meet in the chapel on Sabbath morning, and we have preaching alternately in Sgau and Pwo.

#### GREEK MISSION.

##### LETTER OF MR. ARNOLD.

##### Steadfastness of the native brethren.

Corfu, Nov. 8, 1849.—The two brethren baptized in July are now both in Corfu. They are with us every morning, and take part alternately in our morning prayers, which we now have wholly in Greek. I give them a lesson in English every second day, and Kynegos a lesson in Christian doctrine on the alternate days. We are watching with deep interest the development of character in these our brethren; and though we are not without anxiety, yet on the whole we have joy of them in the Lord. Br. Xidactilo especially seems to have a very childlike spirit in prayer. He has been for some time without employment, and has suffered much from despondency on this account. I mentioned in my last, that several gentlemen of influence had shown themselves very kindly disposed towards him, and that through their means he hoped to obtain a situation which would give him, with strict economy, the means of support; but Providence has disappointed him in this, by the sudden death of the person from whose interest he had most to hope. Our brother has been unsuccessful in every endeavor to obtain employment under government, and he says it is quite im-

possible for him to support himself as formerly by writing at the tribunal, as the prejudice against him on account of his religious change is so great, that no one will give him employment. Unless therefore he can find some other employment here, of which he now almost despairs, he will be obliged to seek for the means of livelihood elsewhere. These trying circumstances do not seem to make him waver in the least in regard to his religious faith, though they may sometimes depress his spirits and disturb his temper.

Br. K. is making progress in doctrinal knowledge, and in the English language. His wish is to be employed as an assistant in the mission. Whether he has those qualities which would justify us in employing him permanently as such, provided we had the means to meet the requisite expense, is a question on which my thoughts are daily and sometimes very anxiously occupied. I could wish to see him less willing to be dependent, more self-denying, more diligent in business, and more fervent in spirit. But I could apply all this to myself likewise, except the first. I have delayed making the appeal for an increased appropriation, partly that I might gain fuller satisfaction in regard to his fitness for a helper in our work.

The extra expenses on account of these brethren will not, I hope, exceed the amount of donations that have been made expressly for them, and the collections which we have taken at the missionary concert. But I am afraid it will be quite impossible not to exceed the sum appropriated.

#### Other applicants for baptism.

Since K. has returned from Zante, the few persons that used to meet with him on Sundays continue to come to his house as before. The priest Q. has made indirect application for baptism through K., but I find no evidence of a change in him, and have not given him any encouragement. Another young man, a friend of K., has commenced correspondence with me. K. and X.

both have a very good opinion of him. I intend to send him Baxter's Call when I answer his letter, as he knows English very well.

I think I have mentioned an application for baptism from Patras, from a person recommended by John, but wholly unknown to me. Since I wrote inquiring particularly as to his religious history and experience, I have heard nothing.

A circumstance occurred about two months ago which shows how easily the populace are excited when they think their religion attacked. Rev. Mr. W. having occasion to go to a village about six miles from town, took with him some Greek tracts, which he distributed on getting out of his carriage to some men and boys who seemed very eager for them. But when he returned to his carriage to depart, he was saluted with a volley of stones, accompanied with insulting vociferations.

I received a letter by last mail from br. Osborne, of the Rifle brigade. He is still at the Cape, and hopes to get his discharge there. His letters always give us comfort and encouragement. He seems to be a steadfast and growing Christian. He also gives a good account of br. Dunn, though they have been most of the time separated.

Our public services in English continue without material change,—if any, rather for the better as to numbers, both on Thursday and Sunday evenings. "O Lord, revive thy work." This passage has been the theme of my thoughts more than usual for some days past, so much so that it must be before long the subject of my preaching.

The Greek service is recommenced in a feeble way. I have preached regularly for the last five Sundays; seven is the largest number I have had.

Br. Buel will have informed you of the encouragement he has in regard to the two young Macedonians. We hope much from the more educated one.

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#### EXTRACTS FROM MRS. BUEL'S JOURNAL.

Worship of the Virgin.—Maternal influence.

Patras, Sept. 25.—Among others I



visited to-day a little boy belonging to my Sunday school. He had been brought near the borders of the grave by measles, but I found him convalescent.

He and his widowed mother expressed great joy on seeing me, and the latter, after giving me a touching account of her sufferings and anxieties lest her only son should be taken from her, said, "Ah! Mrs. B., the All Holy Virgin has had compassion on me and saved my son! It was on her feast day that he first began to recover. Let me tell you what occurred on that day. A lady called to see Demetrius, and when she was going away she gave him a half drachma, and told him to do what he liked with it. As soon as she was gone, poor D. called me to his bed-side, and said, 'Mother, if you think it well, I should like to send and buy a candle and have it lighted before the picture of the Virgin in the church, for I think the Virgin has saved me.'" And then, with a mother's fondest smile resting upon the face of her listening boy, she added; "See the piety of the child!"

I turned to the little fellow, whose face was flushed with the self-complacency which the words of his mother had excited, and said, "My son, where in the sacred Scriptures did you find a command to light candles before the picture of the Virgin?" He dropped his head, ashamed to find that his piety was not commended,—and after thinking a moment, promptly replied, "*No where.*" I then added, "*These* are not the sacrifices that God requires. Turn to the 51st Psalm, 17th verse, and you will read, 'The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.' I am afraid when you lighted your candle before the picture, you thought very little about your sins, or about your duty to repent of them. I hope henceforth you will study your bible, which you say you love to read so much, in order to learn what you ought to do to show your gratitude to God, who has shown his mercy to you in raising you from a bed

of sickness. It is not necessary that you should spend your money in purchasing candles to burn before pictures." A lamp was then burning, although at mid-day, before a picture in his bed-room. Only the day previous his mother had sent to me in distress, for a little money to buy bread to keep them from starving!

I could but feel pained to see that, after all my teaching, little apparent impression had been made upon the mind of my little pupil, so powerful is the influence of early domestic training and maternal instruction.

#### Common school instruction.

But who will wonder at the conduct of this little boy, when he is told that the following expressions are taken from the prayers used daily in all the common schools of Greece.

"Virgin, mother of God, all my hope is in thee, keep and protect me." "O lady, accept the prayers of thy servants, and redeem us from all affliction and need."

"We hope in thy mercy, mother of God. Pass not by our petitions in time of need, but redeem us out of all dangers. Thou only art pure and blessed among women."

"Thou supremely glorious, ever Virgin, blessed mother of God, present our prayers to thy Son, our God, beseeching him to save our souls."

"Open unto us the door of mercy, thou blessed mother of God. Let us never be confounded who trust in thee, for thou art the salvation of Christians."

"To all generations we bless thee, Virgin mother of God, for Christ our God was pleased to dwell in thee: and blessed are we in thy protection, for night and day thou dost intercede for us; and through thy petitions the works of thy hands are prospered. Wherefore we praise thee, and cry aloud, Hail, thou highly favored, the Lord be with thee."

"Through the intercessions of thy immaculate mother, and of thine apostles, and of thy Great High Priests, our teachers, Athanasius of Alexandria, Ba-

sil the Great, Gregory the Theologian, and John Chrysostom, and of all the saints, in whom thou hast of old had pleasure, O Lord Jesus Christ our God, bless and dismiss us in peace, and gather us together again in health. Amen."

It is then the melancholy truth, that

children here are required by government and by the church, daily to repeat such things, notwithstanding their own scriptures declare that "No man cometh unto the Father but by me." "There is one mediator between God and man, &c." John 14: 6. 1 Tim. 2: 5.

## OTHER BENEVOLENT INSTITUTIONS.

### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

#### SURVEY OF THE MISSIONS.

[Continued from page 60.]

##### Bombay.

(3 stations; 4 missionaries, and 3 female assistant missionaries;—total, 7.)

The number of schools for boys, connected with the mission, has been six, with about three hundred pupils. In the female boarding-school, containing about twenty inmates, there has been considerable religious interest. Three of the girls have been admitted to the church. Several missionary tours of considerable extent have been performed during the year as in former years. The press is still regarded by the mission as a most important instrument for good. Less printing has been done in English, and more in the native languages, than heretofore; and the tracts, &c. are disposed of mostly by sale.

Though the number of converts is small in connection with this mission, the missionaries think the truth is gradually making an impression on the public mind and changing the views prevalent in the community; that Hindooism is losing its hold upon the people, while Christian ideas and Christian doctrines are quietly gaining an influence over the minds of many.

##### Ahmednuggur.

(3 stations and 3 out-stations; 7 missionaries, 7 female assistant missionaries, and 12 native helpers;—total, 26.)

The different schools at Ahmednuggur and Seroor embrace, as reported, seven hundred and thirty-two boys and one hundred and nineteen girls. Of these, fifty-five boys are in the seminary, and twenty-five in the Christian school for boys; and thirty-three girls are in the boarding-school at Ahmednuggur. Much

attention is given to religious instruction in the schools, not without apparent good results. One of the girls in the boarding-school, and two other females who had been long members of the school, have been received to the church; and a late letter from Mr. Wilder, reports a marked and very gratifying state of religious interest in the seminary. For the support of the schools, English residents at Ahmednuggur and the vicinity have contributed one thousand four hundred and twenty-five rupees, and for the general purposes of the mission, Christian friends in India have contributed nine hundred and thirty-six and one-half rupees. At Seroor two preaching services have been regularly sustained on the Sabbath. At Ahmednuggur, besides the regular services in the chapel, more labor than heretofore has been performed in street preaching in different parts of the city, to such companies as could be called together. Much time has also been given by the members of the mission and by the native assistants to missionary tours. Mr. Munger travelled during the year, on such tours, nearly a thousand miles, and preached in more than five hundred towns and villages. Fourteen persons have been added to the two churches, which now number one hundred and nineteen members.

##### Madras.

(3 stations; 4 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 7 native helpers;—total, 17.)

Not as much has been done by the printing establishment connected with this mission as in some former years, but the number of pages printed has been 11,693,252; of which 3,250,874 pages were in English, and the rest in the native language. A font of small pica Tamil type has been produced at the foundry, and with a view to economy in printing, a still smaller size has been

ordered of Mr. Hallock of New York; the Hindoos not being able to cut punches on so small a scale. The number of pupils in the schools appears to be about four hundred and fifty, of whom about two hundred are girls; but full reports from the schools have not been received. A very strong desire for education is said to exist among the better classes of Hindoos, and much more attention is turned in Madras to the instruction of Hindoo females than ever before. It is becoming comparatively easy, Mr. Winslow says, to induce Hindoo girls of caste to attend the day schools. For the support of schools connected with the mission, two thousand two hundred and eighty-two rupees have been contributed at Madras. Ten persons have been added to the church. Nothing like a revival of religion has been experienced; but the missionaries think that a very important preparatory work is going forward; that the foundations of heathenism are being weakened, and that therefore there is much ground for hope. Mr. Winslow has devoted a part of his time to revising, with a committee, the Tamil Scriptures.

#### Madura.

(10 stations and 2 out-stations; 11 missionaries, 1 physician, 12 female assistant missionaries, and 22 native helpers;—total, 46.)

Two new churches have been formed in connection with this mission. The number of members in the eleven churches is two hundred and forty-two, of whom thirty-five were admitted during the last year reported. Religious services are held regularly in fifty-eight villages, besides the mission stations. Nearly five thousand persons are assembled for hearing the preached gospel from week to week, about one third of whom are adults. Much progress has been made in gathering what are called "village congregations." Seventeen were added during the year, making sixty-nine in all. The number of families thus associated is six hundred and ninety-nine, and of individuals, two thousand six hundred and six. In these villages there are fifty-nine schools, containing eight hundred and ninety-six pupils,—the children, as is understood, of the families associated in the Christian congregations. To these add the pupils in the free schools of the old system, and those in the seminary, in the boarding-schools, and in various select schools, and the whole number of pupils is about two thousand three hundred.

#### Ceylon.

(8 stations and 6 out-stations; 12 missionaries, 1 physician, 2 male and 14 female assistant missionaries, 2 native preachers, and 27 native helpers;—total, 58.)

The number of pupils under instruction in schools connected with this mission is four thousand three hundred and eleven. Of these, three thousand four hundred and eighty-five are in the free schools. Each of the two seminaries, one for males, the other for females, contains about one hundred; and there are six hundred and eighteen boys in select schools or academies, where the English language is more or less taught. The students in the seminary at Batticotta are now required, with few exceptions, to pay the full cost of their board. Notwithstanding this change, of which notice was given just before the reception of a new class, more than double the number that could be received applied for admission, and they were well fitted for the seminary. The expenses of the institution are thus diminishing, and it is expected that they will continue gradually to diminish. Nearly eight millions of pages were printed during the year. The eight churches contain three hundred and forty-seven members, eighteen of whom were received in the time under review. Six were excommunicated, and as many more suspended. Increasing attention is given to preaching and pastoral labors; and some of the native helpers are spoken of as rendering very valuable assistance, as they accompany the missionaries in preaching excursions.

#### Siam.

(1 station; 1 missionary and 1 female assistant missionary.)

It was announced in the last annual survey that the Committee had decided to discontinue this mission.

#### Borneo.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

At present there is no missionary of the Board in Borneo.

#### Canton.

(1 station; 3 missionaries—one a physician, 3 male and 3 female assistant missionaries;—total, 9.)

Mr. and Mrs. Williams arrived at Canton a little more than one year ago. Mr. Bridgman is still at Shanghai, engaged with others on a revised translation of the Scriptures. The labors of the mission have been continued as formerly. But little is yet done in either of our China missions in the department



of education; and it is the opinion of the Committee that education, regarded as part of the system of missionary operations, should be made the subject of particular correspondence with the missionaries in China, with the aid of all the light afforded by past experience, before any considerable expenditures are authorized in this department. There can be no doubt, however, that theological schools for educating a native ministry at some stage of the mission, and preparatory schools, and schools for the education of the children of native Christians, are of vital importance. Between three and four millions of pages have been printed during the year.

In concluding their annual report, the missionaries say:—

“In reviewing the past year, and comparing our present situation and prospects with those of the previous year, we see undoubted ground for encouragement. The gospel has more free course. We can live among the heathen unmolested, talk and preach of Jesus and his word as much as we please. We are not subject to so much insult, as foreigners, as we were a year since. The more our acquaintance extends, the more freedom have we to perform the work of a missionary.”

#### Amoy.

(1 station; 2 missionaries, 1 female assistant missionary, and 1 native helper;—total, 4.)

This most promising mission has been deeply afflicted and seriously weakened by the death of Mr. Pohlman, who was drowned in December, 1848, in consequence of shipwreck while on his way from Hongkong to Amoy. This is the first instance, in which a missionary of the Board has perished by the dangers of the sea.

The chapel has been completed and opened for religious worship, and is found to answer its purpose well. The little body of church members remains as it was a year ago. In no respect, except the loss of laborers, are the prospects of the mission less encouraging than formerly, while every year adds something to the means of success.

#### Fuh-chau.

(1 station; 6 missionaries, and 4 female assistant missionaries;—total, 10.)

Mr. Johnson has a school with twelve pupils, and Mr. Peet has one with seventeen. Mr. Peet has secured a large and commodious room for a chapel on one of the principal thoroughfares of the city. It has been his intention to visit this

chapel twice each day, once for the distribution of tracts and again for preaching. His prospects thus far have been encouraging. He has found a strong desire on the part of the people to receive religious books, and has commenced writing a series of tracts to meet this desire. The mission, situated in the valley of the Min, is surrounded by two millions of souls speaking the Fuh-chau dialect, and mostly living within twenty miles of the houses of the missionaries. The people generally appear friendly and the field is inviting.

#### Sandwich Islands.

(19 stations; 25 missionaries—one a physician, 4 physicians, 7 male and 36 female assistant missionaries, and 7 native preachers;—total, 79.)

The last annual report describes, at considerable length, the measures which have been found necessary by the Committee, in consequence of the arrival of the period when the circumstances of the mission are so changed from their original state, as to require a corresponding change in the constitution of the mission itself, with a view to its prospective and ultimate separation from the Board. The subject can only be alluded to in this survey. The Committee seek to facilitate the independent settlement of the members of the mission as pastors and teachers at the islands, and to place those who cannot yet obtain a living, on the same footing with our home missionaries; and they expect by this means to enable and induce the missionaries generally to remain at the Islands with their families, and thus ensure, through the divine blessing, a Puritan basis for the community, whatever it shall be, which is to exist on those Islands.

The government of the Islands assumed the expense of the common schools some time since. They have now assumed the expense of the seminary, or college, at Lahainaluna; the Board giving them the buildings, library and apparatus, on condition of their so doing. The government also supports the school for educating the sons of their chief men.

The admissions to the churches during the year under review were about one thousand six hundred. More than two hundred pupils were taught in boarding-schools. The printing for two years has amounted to eighty thousand five hundred and twenty-four volumes, and eleven millions five hundred and twelve thousand pages; and there has been a steadily increasing demand for books. The purity of the churches has been in a good measure preserved; discipline maintain-

ed; and Christian doctrines are better known, and Christian duties better practised, from year to year. Cases of defection and discipline have been fewer the past year, than in previous years; for,—to use the language of the mission,—“Knowledge is increased, the light of the gospel shines clearer, the standard of morality is gradually elevated, Christian character is becoming more and more established, and Christians are more confirmed in the faith of the gospel.” Several of the churches and congregations have been favored with a revival of religion. Aside from the fearful mortality which has prevailed among the natives, the year has been one of not less than usual prosperity and encouragement.

#### Oregon Indians.

(3 missionaries, 3 female assistant missionaries;—total, 6.)

It has been found impossible to do any thing for these Indians since the tragedy which occurred at Waiilatpu, November 29, 1947, and the wars and rumors of wars consequent thereupon.

The Committee have thought it advisable to relinquish their operations beyond the Rocky mountains; and in this opinion the missionaries fully concur.

#### Choctaws.

(6 stations and 2 out-stations; 4 missionaries, 1 licensed preacher, 6 male and 21 female assistant missionaries, 1 native preacher;—total, 33.)

Though the number of ordained laborers is but four, and only two others are licensed to preach the gospel, (a missionary force which is altogether inadequate,) the blessing of God has attended the means of grace, and there have been constant accessions to the churches. The whole number received on profession, during the year which closed in September last, was two hundred and four. Two new churches have been organized, with encouraging prospects. There appears to be an advance in the piety of many professors of religion, from year to year; while others cause their teachers to stand in doubt of them.

The boarding-schools continue to be prosperous. The pupils make decided progress in their studies, and are conforming more and more to the customs and habits of civilized life; while some are attaining to a saving knowledge of the gospel. During the past summer a few have felt unusual solicitude in regard to their spiritual interests. The number of pupils in the four schools for girls is one hundred and sixty-three; in the one for boys it is twenty-five.

#### Cherokees.

(5 stations; 5 missionaries—one a physician, 2 native preachers, 2 male and 10 female assistant missionaries, 3 native assistants;—total, 22.)

The past year has been marked by few incidents of special interest. Quiet and good order have generally prevailed; and the Indians are manifestly advancing in social improvement. Education and temperance have made some progress.

The missionaries lament that so few have experienced the renewing influences of the Holy Spirit. For a long time have they desired to see the gospel which they preach becoming extensively the power of God unto salvation; but the blessing is withheld. Only ten were received into the churches by profession during the year ending May last; several, however, have been admitted since. There are some signs of progress in Christian liberality. Some have resolved to consecrate a tenth of all they can earn or raise to the service of the Lord. About six hundred thousand pages have issued from the press at Park Hill. The number and character of the mission schools remain unchanged.

#### Sioux.

(6 stations; 8 missionaries; 5 male and 14 female assistant missionaries;—total, 27.)

This mission is still obliged to struggle with very serious difficulties. The Sioux belong to a class of Indians who are not readily brought under the power of the gospel. Among them, moreover, there are obstacles to missionary effort which do not exist elsewhere. “The education fund,” as it is called, operates as a constant hindrance; instead of promoting education, as the United States government wish, it produces the contrary effect. Efforts are making to obtain a new cession of lands from the Sioux. Indeed, commissioners have been appointed to make another treaty; and though it is not expected that any thing will be done immediately, events of great moment to the Dakotas may soon occur. Should these efforts prove successful, important changes must necessarily take place, both among the Indians, and in the plans of the mission.

At Lac-qui-Parle, last winter, more than ordinary attention was given to the doctrines of the gospel. Two persons were admitted to the church; and it is hoped that others have become new creatures in Christ Jesus. At Oak Grove a Dakota woman has been received into Christian fellowship. A “medicine man” died at this station in December



last, after giving some evidence that he was prepared for his great change.

#### Ojibwas.

(2 stations; 2 missionaries, 1 male and 3 female assistant missionaries, 1 native catechist;—total, 7.)

No material change has occurred in the plans or labors of the missionaries at La Pointe and Bad River. There have been rumors of an intention on the part of the United States government to remove the Ojibwas, residing within the chartered limits of Wisconsin, to some other locality; but no announcement of such a purpose has been made to the Indians.

#### New York Indians.

(4 stations and 1 out-station; 4 missionaries; 11 female assistant missionaries, 1 native helper;—total, 16.)

Prior to the recent change, the government was in the hands of hereditary chiefs. This system had come down from past generations, serving at the same time as a connecting link between the Senecas and the rest of the Six Nations. But under the constitution adopted a few months since, and now recognized by the United States and the State of New York, the chiefs have no political preëminence over the warriors. In short, the existing government is strictly republican.

The excitement and agitation growing out of this change, and which even now have subsided only in part, have proved unfavorable to missionary labor. None have been added to the churches by profession; and the number of communicants is somewhat less than it was last year. The schools have not suffered so much; indeed, they have generally been well sustained. And it is not unlikely that the late political movements will give a new impulse to education; inasmuch as the need of more intelligence among the people and higher qualifications in candidates for office, is becoming more and more apparent.

It is gratifying to know that, except when serious epidemics occur, there is a slight increase in the population. There is much reason to believe, moreover, that these Indians will never part with their reservations. In these circumstances, with a sufficiency of excellent land, and enjoying at the same time the kind, fostering care of the State of New York, it may be hoped that they will eventually be raised to political and social equality with the whites. Many of them have already made great advances in general improvement.

#### Abenakis.

(1 station; 1 native preacher.)

There has been no improvement in the state and prospects of this mission during the past year. The roving habits of the Indians interpose a formidable barrier to the progress of the gospel. Even the church members indulge this propensity in some cases, much to their detriment. The present number of communicants in regular standing is thirty-six; and twenty remain under church censure. The school which has been taught of late by a native, has been discontinued for want of a sufficient number of scholars.—*Miss. Her.*

### AMERICAN INDIAN MISSION ASSOCIATION.

The last annual meeting of the Association was held at St. Louis, Mo. The Report says, "There has been exhibited throughout the year, a most healthy state of progress at each of the points occupied by the Board; while some have enjoyed precious outpourings of the Holy Spirit, and a large ingathering of souls into the church of Christ. One station has for the first time been favored with this evidence of the divine approbation, after many years of arduous toil in preparing the ground and sowing the seed with patience and hope. The number of baptisms during the year far exceeds that of any preceding one." The regret is expressed that so many portions of the Indian tribes, who have long been crying loud for help, are still without the means of moral instruction and social elevation.

The missions under the care of the Board are four, missionaries and assistants thirty-two, churches sixteen, numbering one thousand and sixty-two members.

The Association was organized in Oct. 1842. The year following there were four missionaries in the field. The receipts for the year were \$3,000.35. Since then, the Association has been steadily extending its operations; the present number of missionaries and assistants being thirty-two, schools five, number of persons baptized during the year one hundred and seventy-four, receipts \$13,493.50.

## MISCELLANY.

## WORSHIP OF JUGGERNAUT.

In an article in the February Magazine relating to the missionary operations of the General Baptist Missionary Society in Orissa, reference was made to Poore. This is the locality of the famous idol Juggernaut; which is visited every year by multitudes of miserable devotees, some coming the weary distance of ten or thirteen hundred miles to honor the idol; of whom vast numbers lost their lives. Rev. Mr. Buckley, a missionary of the Society, and an eye witness of many painfully thrilling scenes, thus writes :

## Pilgrimages—Annual mortality.

Poore has been for many centuries, as there is much reason to believe, renowned as a holy place; but its worship appears to have been restored and the splendor of it increased when the present temple was built six hundred and fifty years ago. If then we assume a hundred and ten thousand as the average number of pilgrims annually visiting Poore—a number much below what has been often supposed, though I have good reason for believing that it is as near as can be ascertained—taking this as the average for six hundred years past, it would give *sixty-six millions* of deluded but immortal beings that had visited this idolatrous fane. I should estimate the mortality at one-sixth of the whole number; some have supposed one-fourth, but perhaps this is too high. When however it is considered that the estimate given is of the number actually visiting Poore, and that many leave their homes on this fatal pilgrimage who die on their way to the shrine, and are not therefore included in the number; and when it is further remembered that the returning pilgrims carry with them disease and death through the length and breadth of the land, and that thus many, not pilgrims, sicken and die, it will hardly I think be thought that one-sixth is too high an average of the mortality. Supposing this to be the average, it will give *eleven millions* that have fallen victims to this bloody superstition. This number is easily repeated, but try to realize what a million is: try to count it one by one, and you will tire before you half complete your task. Counting sixty every hour, at the rate of ten hours per day, and pursuing the calculation every day in the year, it would take more than four years and a half before the first million had been repeated. Reckoning

at the same rate, more than fifty years must pass away before those who had fallen victims to the destructive pilgrimage had been counted; and more than *three hundred years* before the visitors to the shrine had been all computed. To every one of this fearful number the three great negatives in Ephes. 2: 11, 12, may be fully applied, "Without Christ—without hope—without God."

Public feeling is often excited at home by remarks on the immolations at Juggernaut, and truly it is awful infatuation when a fellow creature throws himself under the wheels of the ponderous car, and is at once crushed to pieces; but these immolations are strictly forbidden, and for years past have been unknown. Where one life has been thus destroyed, hundreds and thousands have fallen on pilgrimage.

This frightful evil is not apparently in the least diminishing, but rather increasing. Juggernaut is still as glorious in the eyes of the deluded multitudes as ever. An immense number of *his* missionaries, compared with whom *we* are a mere handful of people, still go through the length and breadth of India, proclaiming the glory of the great lord at Poore, and by lying words and the terrors of superstition they induce many to leave their homes who return no more. It is the decided opinion of those who have the best opportunity of judging, that the average attendance since the abolition of the tax has been larger than before.

## Government support of the system.

The rulers of India still continue, by the payment of twenty-three thousand three hundred and twenty-one rupees annually, from the public treasury, to support this wicked system. Nor is this all: a pension amounting to nearly five hundred rupees is allowed to a byraggee on account of daily food to the idol; and another sum of two thousand six hundred and sixty-six rupees is paid to another byraggee, that he may distribute the mahaprasad, or holy food, among the starving pilgrims. Now however praiseworthy it may be, and indeed is, to feed the hungry, why should the enlightened rulers of this country wickedly sanction the superstitions of the people, by paying for food offered to the idol? The people regard the government donation as a sanction on the part of the ruling power to their system; and so it is.—*Gen. Bap. Miss. Soc. An. Rep.*

## AMERICAN BAPTIST MISSIONARY UNION.

## THE "PLEA FOR ASSAM."

We have inserted at page 72, under the above designation, a letter written by a "once heathen but now Christian friend" on behalf of his "perishing people." If any of our readers have overlooked it, we commend it to their perusal. There are several things which concur to invest the letter with interest. In common with other communications from heathen converts, it is a direct attestation to the sufficiency of the gospel of Christ to bring man back to God, and to the adaptedness of the means employed by missions to make that gospel known among the heathen. The letter places before us a youth, once an idolater,—who "was born and grew up in worshipping those venerated dumb idols,"—but who is "able to say through the mediation of the Lord Jesus Christ, 'God is my refuge, whom shall I fear?'" How came he to believe in God and in the mediation of the Lord Jesus Christ? "Through God's infinite mercy I was brought to a missionary school, and through his mercy I became a member of his dear family." For "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

There is another view in which the letter gathers interest, apart from its object or its argument. It comes to us by no indirection. The facts and thoughts are not second hand. The writer speaks of idol-worship, its unsatisfactoriness, "its darkness and blindness," and "of the true and everlasting God, who made the heaven and the solid earth upon which we live," not by the hearing of the ear. That which we have seen with our eyes, which we have looked upon and our hands have handled of these "dumb and deaf idols," and of the word of life, declare we unto you. "Now I *know* that all this is vain except Jesus the friend of sinners." He speaks, too, on behalf of his own countrymen; "Particularly I write about my countrymen, with whose religion I am perfectly well acquainted." "I have received some letters from my country." And he presents his countrymen as joining in his request:—"They have nothing but

darkness and blindness of mind. But now from the mountains, from the plains and from the valleys, they are reaching their hands day by day for the bread of life, calling upon the Christian's God." And what is the burden of their request? "*We want some more missionaries.*"

But it was not our object to analyze the letter of this Christian youth. It is not long, nor greatly involved; and the facts and considerations adduced in it, stand out with sufficient prominence to be readily apprehended by all who read it. What concerns us most is the *issue* of the appeal. Shall it *prevail*? Shall it find responsive hearts among our countrymen in "this Christian country?" Will "American Christians" *hear* these "most ignorant, superstitious and idolatrous heathen," as they "wake up from their long sleep, and, calling for help, say, 'Please give us a bible, give us a living teacher; O yes, help us poor needy creatures of the same Lord over all.'"

## DONATIONS.

RECEIVED IN JANUARY, 1850.

## Maine.

Montville, T. B. Robinson 10;  
West Topsham, ch. 10;  
Searsmont, ch. 2; Kenne-  
bunk port, Vill. ch. 10;  
Lebanon, Mrs. Goodwin, for  
sup. of a Bassa Youth, nam-  
ed Daniel Wood, 20; Bangor,  
1st ch. Royal Clark tr., to  
cons. Jeremiah Curtis L. M.,  
100; Wiscasset, John Syl-  
vester 5; Abiel Wood 5

— \$162.00

## New Hampshire.

Plaistow, "a friend of mis-  
sions" 26; Piermont, Nhe-  
miah Spencer 2, for Arracan  
Miss.; Mrs. Ruth Spencer,  
for do., 1;  
New Hampshire State Conv.,  
Geo. Porter tr., 285.62; Do-  
ver, ch. 17.54, to cons. Rev.  
John Upton, Rev. John M.  
Wedgewood and Mrs. Jane  
B. Lincoln L. M.

29.00

303.16

## Vermont.

Cornwall, Mrs. R. Peet 4; East  
Hardwich, sundry individ-  
uals 10

14.00

## Massachusetts.

Newton Upper Falls, ch., Isaac  
Keys tr., mon. con. 7.88;  
Miss E. Jameson 20; Fem.  
Miss. Soc., Miss E. Jameson  
tr., 11; Newton Centre, 1st  
ch. Sab. sch. Miss. Soc., T.  
M. Symonds supt., 9.55

48.43



Boston, a little boy, "for the heathen," 1; United mon. con. at Bowdoin Square ch. 52.47; 1st ch. (of which 75 is for sup. of Rev. Mr. Mason, 18 for sup. of a child in Mrs. Mason's sch. named James Loring and 7 for sup. of a child in do. named Wm. Collier.) 100; Bethel Sab. sch., F. Seymour tr., 3.25; Charles St. ch. Fem. Miss. Soc., Mrs. D. Sharp tr., 100; Harvard St. ch., Fem. For. Miss. Soc., Mrs. A. C. Kendall tr., 55	311.72
New Bedford, William St. ch. L. G. Hewins tr., to cons. Wm. G. E. Pope L. M., 100; do., E. C. 5	105.00
Watertown, ch., Sam'l Noyes tr., to cons. Jesse Wheeler L. M., 100; John Coolidge 100	200.00
Pittsfield, ch. 25; Charlestown, Miss Martha Whiting, for the sup. of a native Karen assistant, 40; 1st ch. Boardman Miss. Soc., J. Goodnow tr., to cons. Rev. Wm. Phillips L. M., 100; High St. ch. 32.38; Groton ch., mon. con. 7.27	204.65
Roxbury, Kendall Brooks 20; Tremont ch., R. W. Ames tr., 63 23	83.28
Framingham, ch., mon. con. 50; Abner Haven 5; Westboro', ch. 63; Seekonk, ch. 30; Rev. J. C. Welsh 5	153.00
N. Attleboro', ch., Mrs. Mary E. Arnold	40.00
Granville, per Rev. J. F. Wilcox, agent,	6.45
Lowell, 1st ch., Sab. sch., Dennis P. Bates and his class, for the sup. of a boy in Assam Orphan School named Dennis P. Bates,	25.00
	1,177.53
Rhode Island.	
R. Island Baptist State Conv., V. J. Bates tr., viz. Providence, 1st ch., mon. con. 47.08; Fem. For. Miss. Soc., Mrs. Sarah N. Bolles tr., 152.92; Mrs. C. E. Green, to cons. Mrs. George I. Chace L. M., 100; Rev. Allen Brown, for sup. of native Karen preacher, 25	325.00
Connecticut.	
Easton, ch. 62.50; Fairfield Co. Asso., S. Ambler tr., 25.85; Stamford, ch. 11; Sab. sch., 4; White Hills, ch. 8.50; to cons. Rev. James Gardner L. M.,	111.85
Essex, ch., to cons. Gordon Smith L. M., 100; A. W. Post 5; J. Gladwin 3; D. Dickinson 50 cts.; J. W. Dickinson 50 cts.; Mrs. E.	
M. Post 50 cts.; G. M. Post 50 cts.; Mrs. M. A. Pratt 50 cts.; Mrs. Hill 10; Mrs. P. L. Bushnell 2; Mr. Post 1; Mrs. Post 1; Miss S. L. Post 1; Miss W. Post 1; Joy Post 50 cts.; Mrs. Post 50 cts.; A. Pratt 50 cts.; A. Williams 25 cts.; R. H. Pratt 1; Mrs. Post 13 cts.; R. S. Williams 25 cts.; Mrs. Williams 25 cts.; H. Waterhouse 50 cts.; H. Buckingham 51 cts.; Mrs. Buckingham 50 cts.; B. F. Post 50 cts.; Miss L. A. Waterhouse 25 cts.; Emily Braddock 50 cts.; Mrs. C. Post 50 cts.; Mr. Parker 50 cts.; Eliza E. Bushnell 13 cts.; A. Bushnell 12 cts.; Mr. Morley 1; G. Smith 1; E. Parnley 5; Dr. Hough 6; Charles Conklin 2; L. Lyon 5; A. Starkey 1.50; Sally Hayden 1.25; A. M. Whittemore 10; J. Post 1; H. M. Thompson 1; Mrs. Thompson 1; E. E. Thompson 10 cts.; Mrs. Hayden 10; H. E. Wade 50 cts.; Dr. Stevens 2; Mr. Tyler 1; N. Pratt 2; T. T. Pratt 1; J. C. Redfield 3; Mrs. Redfield 2; Mrs. S. Post 1; Eliza C. Munger 94 cts.; Mrs. H. Smith 1; A. Braddock 50 cts.; Mrs. E. Post 25 cts.; Mrs. Tucker 50 cts.; Mrs. Starkey 5; Mrs. Tripp 50 cts.; Mrs. T. Starkey 1; H. D. Braddock 3; to cons. A. M. Whittemore L. M.; Richard P. Williams, to cons. Mrs. Louisa Williams L. M., 100	304.93
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Do do., 2d ch., mon. con. 13.37; L. H. Beebe 50 cts.; D. Beebe 25 cts.; J. B. Manwaring 1; a Friend 25 cts.; do. 25 cts.; E. Howard 50 cts.; L. Luce	

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25 cts.; N. Clark 50			children, 1; Hector,	
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Ann Lester 10 cts.; a			Leesville, ch. 17.31;	
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lin 1.10; Mrs. Hed-			Decatur, ch. 2; West-	
den 63 cts.; Jared			ford, ch. 20.06; Coll.	
Turner 1; Calvin S.			at Asso. 19.70; to	
Manwaring, to sup. a			cons. Rev. Judson Da-	
child at Assam Orph.			vis L. M.,	119.59
sch. to be named Cal-			Oneida Asso., viz., Coll.	
vin S. Manwaring, 27;	50.00		Asso. 17.50; Whites-	
Norwich, Central ch.,			boro', ch., to cons. Ar-	
viz., Miss Eliza Nick-			nold Champlin L. M.,	
els, for sup. of a Ka-			106.90; do., for Assam	
ren scholar, 12; Mrs.			Orph. Sch., 25; Utica,	
Locke and Miss Annis			Bleecker St. ch. 100;	
Lewis 20 each, for			Broad St. ch., to cons.	
sup. of a Karen			Edward Gilbert L. M.,	
preacher; Mr. Hews			117.50; Westmore-	
6; Mrs. Kinne 2;			land, 2d ch. 38.91;	
Mass Miss. meet-			Waterville, ch. 15.50;	
ing 32; sundry con-			North Bay, ch. 2.50;	
tributions 8; to cons.			Vernon ch. 50; Hol-	
Rev. Edward T. His-			land Patent 3.81;	
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Montville, viz.: A. G.			gusta, ch. 8; Bridge-	
Darrow 4; G. Turner 2	6.00		water, ch. 7.50; Rem-	
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Bush L. M., 100;			Dean, to cons. himself	
do., Niagara Sq. ch.			L. M., 100; New Lis-	
5.53; Genesee River			bomb, Lemuel Patten-	
Asso., viz., Pike ch.			gill, to cons. himself	
25.98; Yates Asso.,			L. M., 100; Coopers-	
Geo. W. Shannon tr.,			town, ch. 6.63; Spring-	
20; per Rev. S. M.			field, ch. 11.12; New	
Osgood, agent,	151.51		Lisbon, ch. 33; But-	
New York City, Stanton			ternuts, ch. 9; North	
St. ch. Young Men's			Burlington, ch. 22;	
Miss. Soc. 75; Juv.			Exeter, ch. 4.87;	
Miss. Soc. 25, towards			Richfield 7.93; Hart-	
the education of Ja's.			wick, ch. 19.55; For.	
Cowan and to cons.			Miss. Soc., 21; Brook-	
W. D. Mangam L. M.;			field, ch. 19.75; War-	
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B. Johnson L. M., 100;	275.00		Delancy 10.50; Wm.	
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ch. 5;	31.00		Asso. 8.50; to cons.	
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	2,620.80
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Key Port, ch.	8.00
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Lewisburg, ch. 50; E. Smith-field, ch. 13.73; Miss. Soc. 1.72	65.45

Eaton, ch. and cong. 3.90;	
Monroe, ch. and cong. 2.10;	
Allegheny, N. R. Trevor 5	11.00
Philadelphia, "a Lady, for Ka-ren Mission," 30; "Two daughters of a missionary" 50 cts.; 1st ch., "part of coll. at a F. Meeting for Ka-rens," 30; 5th ch., Mr. and Mrs. Benj. Everett, for sup. of a Karen preacher under Mr. Wade's direction, 30; Montrose, for Karen bibles, 2.50; Wilkesbarre 7.19	100.19
	176.64

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Piqua, ch. 4.25; Troy, ch. 3.74; Urbana, ch. 5.65; per Rev. J. H. Vinton, agent,	13.64
Fairmount, Elizabeth Packson	10.00
Portage Asso., 6.21; Mr. Twitch 2.25; Streetsboro', mon. con. 12.03; Fem. Miss. Soc. 9; Sab. sch. 1.06; Mrs. Gillmore 1; Mantua, ch. 1.55; Salem, Fem. Miss. Soc., for Assam school, 9; Aurora, ch. 10; Bedford, ch. 13; Garrettsville, ch. 7; Akron, ch. 18.77; Linus Austin 2.40; Abigail Austin 50; Mrs. L. B. Austin 50; Sullivan, Mr. Chamberlain 2; Auburn, ch. 8.60; Brim-field, Mr. Barber 3; Mrs. B. Allen 3;=207.47 less discount, &c. 3.38; to cons. Rev. J. R. Downer and Rev. Eber Crane L. M., per Rev. Linus Austin,	206.49
	487.60

## Indiana.

Franklin, ch. 58.30; Sab. sch. 21.70; Franklin College 20; to cons. Rev. B. C. Morse L. M., per Rev. S. M. Osgood, agent,	100.00
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## Illinois.

Grand Detour, Mrs. Sarah Car-penter 8; Mrs. Cynthia C. Southwick 7	15.00
Alton, ch.	47.11
	62.11

## Iowa.

Bonaparte, a friend of missions	2.00
	\$6,154.87

## Legacies.

Dunstable, Ms., Jonas Taylor	12.50
Amenia, N. Y., George D. James, per J. K. Mead and N. Rose, Executors,	100.00 112.50
	\$6,267.37

Total from April 1 to Jan. 31, \$45,006.03.



From the 1st of July to the 1st of August





I-7 v.30  
Missionary Magazine

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